

Unto All Creation

HIS HOLINESS POPE PIUS XI

The full translation of His Holiness' address to the world, on the occasion of the dedication of the Vatican radio station HVJ, is here presented, with the Scriptural texts supplied in the familiar Douai phrasing.

HAVING in God's mysterious designs become the successor of the Prince of the Apostles—those Apostles whose doctrine and preaching were by Divine command destined for *all nations* and for *every creature*—being the first Pope to make use of this truly wonderful Marconian invention, We in the first place turn to all things and to the peoples of the whole world, and, aided herein and hereafter by the Sacred Scripture, We say to them:

Hear, O ye heavens, the things I speak. Let the earth give ear to the words of my mouth.

Hear these things, all ye nations; give ear, all ye inhabitants of the world . . . both rich and poor together.

Give ear ye islands, and harken ye people from afar.

To God be Our first word: *Glory to God in the highest; and on earth peace to men of good will.*

Glory to God who in our days hath given such power to men that in very truth *their words* should reach *unto the ends of the world*. And peace on earth, where We are ambassador of that Divine Redeemer Jesus, who, *coming, preached peace—peace to them that were afar off, and peace to them that were nigh, making peace in the blood of his cross, both as to the things that are on earth and the things that are in heaven.*

To Catholics:

Turning now to men, We bear in mind the words of the Apostle: *Work good to all men, but especially to those who are of the household of the faith.*

We are pleased, therefore, to speak in the first place to those who have been received in the Master's family and the Master's Fold of the Catholic Church and call Us by the loving name of father—to all, that is Pastors

and Faithful, sheep and lambs, whom Christ, the Universal Pastor and King, has entrusted to Us to nourish and guide.

To the Hierarchy:

We address you, Our fellow-laborers in the various orders of the Hierarchy, Cardinals of the Holy Roman Catholic Church, Patriarchs, Archbishops, Bishops, prelates and priests, chief objects of Our daily solicitude as well as faithful sharers and helpers in Our labors.

We earnestly exhort each one to *abide in the same calling in which he was called*, and that *you walk worthy of the vocation in which you are called, feeding the flock of God which is among you, being made a pattern of the flock from the heart*, so that *when the prince of pastors shall appear, you shall receive a never-fading crown of glory*.

Meanwhile, *may the God of peace who brought again from the dead the great pastor of the sheep, our Lord Jesus Christ, in the blood of the everlasting testament, fit you in all goodness that you may do his will, doing in you that which is well pleasing in his sight through Jesus Christ*.

To Religious:

We now speak to you, sons and daughters of Our predilection, who *zealous for the better gifts*, are not content to obey the Commandments merely, but by the pledge of your holy vows and the religious discipline of your entire lives faithfully fulfil the desires and counsels of the Divine King and Spouse. Thus is God's Church filled with the fragrance of your chastity, made glorious by your contemplations, supported by your prayers, enriched with your learning and knowledge, beautified and perfected from day to day by the ministry of your words and your apostolic work.

Yours, therefore, is a truly celestial and angelic vocation; and the more precious the treasure you possess, the greater must be your diligence in guarding it, not only that *you may make sure your calling and election*, but in addition, that in you, as in specially faithful and devoted servants, the Heart of your King and Spouse may find some consolation and reparation for the numberless offenses and negligences with which men requite His ineffable love.

To Missionaries:

Now Our words go out to you, Our most dear sons and daughters in Christ, who in the mission fields of the world are laboring in prayer to propagate the holy Faith of Christ and to spread His kingdom. As the first Apostles of the Church, so you too, *in perils, in much patience, in tribulation, in necessities, are made a spectacle*. As they, so also are you *the glory of Christ*, you who *in labors, often likewise in chains* and in your blood, even unto death *are fighting the great and good fight of faith and of afflictions*, and, by *confessing the good confession* of faith, are winning souls and sowing the seed of future Christians. We salute you, gallant soldiers of Christ! We salute, too, those native priests and faithful catechists who are at once the principal fruits and loyal sharers of your labors.

To all the Faithful:

Our heart is opened to you all—to the Faithful of Our episcopal city and to the Faithful of all the world, and most particularly to you of the laity who are sharing with Us, with Our Venerable Brethren the Bishops, and with Our priests, the labors of the apostolate like the first believers, men and women, whom the Apostle for that reason praises.

You are God's *people and the sheep of his pasture*.

You are a *chosen generation, a kingly priesthood, a holy nation, a purchased people*.

Let your modesty, then, be known to all men, . . . and whatsoever things are true, whatsoever modest, whatsoever just, whatsoever holy, whatsoever lovely, whatsoever of good fame; if there be any virtue, if any praise of discipline, think on these things.

These do ye *that God may be honored* in you.

To unbelievers and those outside the Fold:

To you, also, who are still separated from the Faith and unity of Christ, Our thoughts and Our prayers are turned. Daily, indeed, do We offer prayers and sacrifices for you to the God and Lord of all, earnestly beseeching Him to illuminate you with the lamp of Faith and to lead and unite you to those *sheep who hear His voice* that *that there may be one fold and one shepherd*.

To the leaders of peoples:

Since we are debtors to all, in the first place, We pray the leaders to govern in justice and in charity *unto edification, and not for destruction*, and to be ever mindful that *there is no power but from God*, and that they must render unto God a strict account.

To subjects:

To those who are subjects We say, be *obedient not as to men, but as to God*, knowing that *he that resisteth the power resisteth the ordinance of God, and they that resist purchase to themselves damnation*.

To the rich:

To the rich also, and to the poor, We speak. We remind the rich to consider themselves as ministers of God's providence, trustees and stewards of His gifts. To them, Christ Jesus Himself has confided the poor. From the rich the Divine Judge will demand more because they have received more. Let them never forget the words of Christ: *Woe to you that are rich*.

To the poor:

We earnestly exhort the poor to think of the poverty of Jesus Christ Our Lord and Saviour. We ask them to be mindful of His example and promises. We ask them not to neglect what is easier for them, the acquisition of spiritual wealth, and whilst they are endeavoring to better their condition, as morally they may, let them with a good and upright heart commend themselves to God and not stretch forth their hands to iniquity.

To laborers and employers:

We earnestly entreat laborers and employers to put aside hostile rivalry and strife and unite in friendly and brotherly accord. The employer supplying means and direction, and laborers industry and toil, let both seek what is just and both give what is just. Let both, as well, at the same time, work out the good of each and the good of all in the tranquility of order.

To the afflicted:

Our last word is reserved for you—last in time but first in Our thought and the affection of Our heart—for you who are weak and suffering, afflicted and distressed, especially if these afflictions and distresses are at the hand of the enemies of God and of society. Offering you Our prayers and as far as possible Our help, and recommending you to the charity of all, as the representative of Christ, We say to you, *Come to me, all you that labor and are burdened, and I will refresh you.*

It remains for Us to impart to the city and to the world, and to all who dwell therein, Our Apostolic Blessing, and this We do

*In the name of the Father and of the Son and
of the Holy Ghost. Amen.*

Why I Am a Catholic

A LAYMAN

Statement made by invitation to a group of young people at a prominent Protestant church in the Middle West.

THE question you have asked me divides itself into two parts: first, how I became a Catholic; and second, why I am a Catholic now. I became a Catholic in the first instance because of the accident of birth. My parents were themselves practical Catholics, had me baptized in the Church, and then sent me to the parish school, where, in addition to the regular "three R's," there is another—Religion. In fact, in the parish school, there is considered the fundamental "R." If you ask me why I am a Catholic now, my answer is that the grace of God and my own earnest conviction are keeping me in the Church.

I have also been asked more than once this question: if I had been born a non-Catholic, would I now be a Catholic? I do not know. That would depend, first, on whether God would have given me the grace to accept the Faith, a grace I might have had to prepare for by special fidelity to His earlier leading; second, it would depend on whether,

having been given this grace, I would have humbly bowed my head and prayed with Newman, "Lead, kindly light," and followed the light, or whether, in human pride and insolence, I had thrown back my head and, with Lucifer and his followers, had cried, "I will not serve." So, frankly, I do not know, but I thank God sincerely that I have been spared that test.

The feeling I have regarding this point, far from making me proud, makes me very humble. At the same time, it imbues me with a great respect and admiration for the man or woman who, in the full vigor of life, deliberately accepts the Catholic faith. Knowing something of the tremendous cost of it to them—loss of friends, of worldly respect, of social standing, of business, even indeed the loss of affection in the family circle, not to mention the mental and moral Gethsemane of it—I envy their heroism and wonder if I, too, could possibly measure up to them.

Be that as it may, I am a Catholic and you have asked me why. My answer is brief: because I believe there is a God and that Jesus Christ is His Son, co-equal with the Father from all eternity. From this belief there follows, to my mind and with inexorable logic, my complete acceptance of the Catholic doctrine in its entirety, without a doubt or a quibble.

This is my reasoning: Jesus Christ, true God, became truly man to save mankind from the consequences of sin; not only those who had lived prior to His coming, nor only those who lived in His time, but all mankind, to the end of the world. Since the works and fruits of His salvation were not to end with His death on the cross, but were to be continuously available. He founded a Church—"Thou art Peter. and on this rock I will build my church." Since a Church without a program would be futile, He gave her a definite command—"Going, therefore, teach ye all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

Since a command to do a specific thing without the necessary authority to do that thing is meaningless, He gave His Church authority—"He who hears you hears me." Since the matters on which we are to hear Him through hearing His Church are not of the world and the flesh, but the eternal truth necessary for the salvation of our souls, for which He paid such a terrific price; and since He,

as God, knew our human weaknesses and instability, it follows logically that He, who was justice itself and who could not possibly do an unjust thing, must give to the human soul a definite guarantee that what it was commanded to hear would be ever and always the truth, and nothing but the truth. He gave that guarantee, not once, but many times: "On this rock I will build my church and the gates of hell shall not prevail against her." "All power is given to me in heaven and on earth; as the Father hath sent me, so I send you." "I shall be with you all days to the end of the world." "The Spirit of Truth, whom my Father shall send, will teach you all truth." "I will ask the Father, and he shall give you another Paraclete, that he may abide with you forever, the Spirit of Truth."

Let me bring all that I have said so far into a few simple questions suggested by one of Father Martin Scott's books. Was Jesus Christ God? Yes, or no? If He was God, then He is Divine Truth itself, and all He said and promised is true; if not, He was an imposter and Christianity is a lie. Did He, or did He not establish a visible Church? Yes, or no? If He did, it must be somewhere in the world, because He said He would be with it until the end of time; if He did not, then we are wasting time looking for it. Did He, or did He not give her a definite mission and the necessary authority to carry it out in His name? Yes, or no? If He did not, then the Church is a mere hollow pretense, a phantom without purpose or power; but if He did, then ever since His departure from this earth, she must have been, and for all time to come must be, His mouthpiece, His representative, speaking to us in His name and by His authority, so that only by hearing her can we hear Him. Did He, or did He not give us any guarantee that in hearing her we should hear only the truth and never error? Yes, or no? If He did not, then we cannot know when to believe her or to reject her, she is then not a true guide, not a true representative of Him who is Himself the Eternal Truth; but if He did give us such a guarantee, then she has never erred, cannot err now, or any time in the future.

From this you will see why, if I admit the Divinity of Christ, I am forced, step by step, to admit the existence of His Church, her authority to speak to me in His name, and the utter impossibility of error by her in proclaiming

His doctrine. In other words, I have arrived at that point which to many earnest souls is a serious barrier—the indefectibility of the Church and the infallibility of her teaching. The difficulties these two basic truths present to so many are mostly due to lack of understanding or misunderstanding; occasionally they are the result of stiff-necked pride in our own superior intelligence or our boasted independence of spirit.

People ask, "How can a Church, made up of human beings, be indefectible?" According to the dictionary definition this means "not subject to defect or decay." My friends, we make no such claims for the human elements which compose the Church of Christ on earth. The Church, like ourselves, consists of a soul and a body; just as a saintly human soul often inhabits a physical body which may be deformed and even repulsive, so we claim the indefectible character of the Church [for her corporate existence and] for the Divine deposit of truth which, under the guidance of the Holy Spirit, constitutes her soul.

For this claim we have the definite promise of Christ, who said that "the gates of hell shall not prevail against her." Therefore, from this standpoint, it matters little what kind of individuals at any given time may constitute the outward or physical body of the Church, she can never perish. As a matter of fact, to a Catholic, one of the outstanding evidences of the Divine origin of our Church is her survival, not so much against the persecutions which have beset her from the outside from her birth, but the violence, meanness and treachery of her own members in high and low places. No human institution could survive for nearly two thousand years the things done to Holy Mother Church by her own children. God is indeed with her.

Thus, also, in the matter of infallibility. I know of no doctrine of my Church which is so much misunderstood, so much misrepresented, so frequently the cause of rejecting the Divine invitation to "Come, follow Me," as this doctrine. Discussion of it runs the gamut from the courteous and welcome questions of the sincere seeker after truth to the ridiculous and often offensively stated assertion, that we Catholics believe anything some old Italian tells us, even that the moon is made of green cheese, or that the world is still flat.

Now just what is this doctrine? Simply this: that only when the Pope speaks *ex cathedra*, i.e., in his capacity as the head of the Church, as its Divinely appointed teacher, and only when he deals with matters of faith or morals, is he infallible. He may be, as has been the case, a very unworthy individual, leading a scandalous life, and yet, under the conditions as I have stated them, he cannot speak in error, because Christ guaranteed us against that and God's guarantee is beyond argument.

To me this doctrine is not only entirely reasonable and logical, but absolutely essential in any Church of which Christ, i.e., God Himself, has said that His Spirit of Truth would teach her everything, that He would remain with her all days to the end of the world. Either these promises of Christ are true, in which case His true Church must be infallible in her teachings, or she is fallible and subject to error, in which case Christ's promises are a delusion and a snare. How any intelligent man can think this question through and escape one or the other of these conclusions is beyond my understanding.

Let me impress on you again the distinction—it is only when the Pope speaks on matters of faith and morals, and only when he makes a solemn pronouncement as the head teacher of the Church, that we believe the Holy Spirit prevents error and makes such pronouncements infallible. In all other things the Pope is a fallible, even a weak, human being, just as capable of making mistakes and of committing sin as you or I, and just as subject to the eternal justice of God as the vilest sinner that ever lived. Christ had His Judas, Peter lied, James and John quarreled, Peter and Paul disagreed on certain questions. Thus our belief in the infallibility of the Pope does not mean for a moment that Christ guaranteed His Church against scandal, but only against error in teaching His truth.

Let me quote again briefly from "God and Myself," a book by Father Martin Scott, S.J. He says:

This constitutes the great comfort and security of Catholics. They *know*; they do not conjecture. They have certitude, not probability. They are not searching for light; they have it. That is why Catholics are so firm, so uncompromising. Truth has nothing to compromise. We do not compromise on the multiplication table. The truths of the Catholic Church are just as certain, for the Church is God speaking to His people.

This knowledge, this certainty, this light of faith, this reasonable and logical deduction from the great central truth that Christ is God, is the reason why, along with untold millions of Catholics, among them some of the greatest intellects the world has seen, when my Church speaks, I humbly bow my head and say "Credo."

From this you will see that this belief is the cornerstone on which rests the structure of our Faith. To cover the entire subject, even in outline, in the time available is obviously impossible. There are many other dogmas and practices of the Catholic Faith as little understood or as much misrepresented as those I have discussed, e.g., the Holy Trinity, the Holy Eucharist, Confession, Indulgences, the Mass, our attitude towards the Blessed Virgin, Purgatory, the parish schools, Invocation of the Saints, Friday Abstinence, etc. As time is getting short and some of these matters will doubtless come up in the time for questions later, let me briefly discuss just two of these dogmas, the two which to non-Catholics present special difficulties—Confession and the Holy Eucharist.

Confession, or the Sacrament of Penance, as it is properly called, bears all the characteristics essential to a true Sacrament; an outward sign, an inward grace, and institution by Christ. The latter being the most important, let me dwell on it. After telling Peter that he was the rock on which the Church was to be built, against which the gates of hell should not prevail, Jesus went on: "and I will give to thee the keys of the Kingdom of Heaven, and whatsoever thou shalt bind upon earth it shall be bound also in heaven; and whatsoever thou shalt loose upon earth, it shall be loosed also in heaven." On a later occasion, when He had all His Apostles together, He said the same thing in practically the same words, the principal difference being that He omitted reference to the keys of heaven. These were given to Peter alone, thereby establishing his primacy in the Church; but the power to bind or loose was given to all the Apostles on this later date. This power to bind or loose "whatsoever," must of necessity include the power to forgive or retain sin, that is to give or withhold absolution. But at a still later date, He made this still more clear and beyond all argument. After His resurrection, He miraculously appeared in the midst of His Apostles, breathed upon them and said: "Receive ye the Holy

Ghost. Whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained."

It stands to reason that by these words God gave to His Apostles and their successors who were to carry on the work of His Church, the power either to forgive or to retain sin. Consequently, unless Christ was a deceiver, the absolution pronounced by the priest in a valid confession is valid by the power given by God to His priesthood to bind or loose on earth and in heaven, to forgive sins, or to retain them. Now this power and authority demands as a *sine qua non* the right to judge, to weigh, and to decide. Will you tell me how that could be done without confession?

The offender against society, whose conscience turns on him, does not walk into court and say to the judge, "I have broken the law, I have no rest, and I have come to be judged and either forgiven or punished." If he did, the first thing the judge would say to him would be to ask what law he had violated, in what degree, to what extent, how often, etc., etc. Then would follow orderly court procedure until the facts are all known, and only then the judge or jury will say "guilty" or "not guilty." Thus it is with confession before the priest. To simply say to him that you have sinned and are sorry would not enable him to exercise the power of judgment conferred on him by God in the power to bind or loose, to forgive or retain. In the tribunal of Penance, the penitent is at once the accuser, the prosecutor and the defendant, and the priest is the judge. Is there a more consoling thought for the sinner than this—that if he humbly and honestly confesses his sins to God and His priest, and if he have the right disposition, the words *Ego te absolvo* are the words of God Himself, and his soul is restored to His friendship?

There are of course many questions connected with this practice of Confession that I cannot possibly go into now. Let me simply sum up what I have said in this way—if Christ was God, if He founded a visible Church, if He commanded and gave her authority to preach His Gospel, and if in this Gospel He conveyed the power to bind or loose, to forgive or retain sins, then the Catholic doctrine regarding Confession is right, reasonable and necessary for salvation. If not, then Christ was a deceiver and our Church is an imposter.

Now I come to that dogma which, for the Catholic, is the Holy of Holies, the center, the very heart of his religion. I mean his belief in the real presence of Christ with His flesh and blood, with His soul and His divinity in the Holy Sacrament of the altar. My Christian friends, I approach a brief discussion of this ineffable mystery of religion with fear and trembling. Thousands of books have been written about it, hundreds of thousands of learned, pious men have preached it to the world, millions of the Saints of God gained their crown of glory through devotion to it; a simple layman like myself may well tremble at his temerity in discussing it. It is something which one feels far more deeply than can be expressed in words.

Briefly, we believe that Jesus Christ, the infinite God, meant exactly what He said at the Last Supper: "This is my body; this is my blood; do this for a commemoration of me." We do not pretend to understand it, we cannot explain it, but we humbly accept it, because God is all-powerful and can do things that we cannot understand, and He is also all-truthful and cannot deceive.

And when we contemplate what acceptance of this means, it is no wonder that men reject this doctrine. Of His own disciples who had walked and talked with Him, had seen His miracles, had expressed belief in His Messiahship, when it came to this doctrine, some balked. Their pride of intellect, their unwillingness to go all the way, made them stop short of accepting this, the greatest gift of God. Scripture tells us that they talked about it among themselves, saying: "This is a hard saying. How can this man give us his flesh to eat and his blood to drink?" and they turned their backs and walked no more with Him. To my mind, and I say it in all charity, the greatest crime of the so-called Reformation was to rob its followers of this great truth that "This is truly Christ's body, truly His blood," and not merely a symbol or a token.

Come with me a moment, my Christian brother, in imagination to a Catholic church any hour of the day. There is an altar, on the altar a receptacle known as the tabernacle, and in that a vessel containing the consecrated Host. All is quiet and peaceful and, except for one or two other pious souls who are communing in silence with their God, we seem to be alone. Are we? No, we are not. That little blinking lamp of the sanctuary tells me that the

Blessed Sacrament is there. What does that mean to me? This, that there, under the appearance of a small particle of bread, there, by the infinite power and goodness of God, is the flesh and blood of His only begotten Son, "The Word Made Flesh," who Himself said, "Unless ye eat the flesh of the son of man and drink his blood, ye shall not have life in you." There He is, the infinite God, Creator of heaven and earth, the Lord and Master of all things, my Benefactor, my Father, my one true Friend. I am in a holy place and, overwhelmed with a realization of the goodness and mercy of God, I can only say with all my soul, "Credo—I believe."

Oh, my friends, if I could only put into words what the Holy Eucharist means to a believer in it, if I could give you but a glimpse of the peace, the comfort and the consolation that go with a full acceptance of this great central truth of Catholic doctrine, I should have given you ample answer to the question—why I am a Catholic.

Catholic Action

REV. RAYMOND J. CAMPION

An address to the delegates at the ninth biennial convention of the International Federation of Catholic Alumnae. Reprinted from the Quarterly Bulletin of the I. F. C. A., December, 1930

CATHOLIC ACTION is a subject very much in the foreground today. In selecting the ideas and ideals that are summed up in the words *Catholic Action* for discussion and explanation, we are following out the wishes of our Holy Father Pius XI. He has sounded the call to the Catholic laity of the world to enlist themselves in the works of Catholic Action.

Catholic Action is not something new. It has existed from the time of Christ wherever there has been a conscious and intelligent effort to apply the principles and ideals of Christ to the problems of individual, family, and civic life. St. Paul bears witness to its presence in the early Church when he entreats aid for "those women who have labored with me in the gospel" (Phil. iv, 3). The pronouncements of the Popes throughout history contain numberless in-

stances of the application of Catholic principles to the solution of civic, social, and family problems. Though the idea itself is not new, the rallying of the Catholic laity by our present Holy Father is new. He says in a letter to Cardinal Bertram, Archbishop of Breslau:

Especially in our time when the integrity of faith and customs is always gravely menaced, and when priests, because of the scantiness of their number, are powerless to meet the necessities of souls, it is all the more urgent to have recourse to Catholic Action, thanks to which the laity, in supplying numerous collaborators to the apostolate, comes to the aid of the clergy and supplements its small number.

Pope Pius XI in these words issues a call to the laity to take an active part in the work of advancing the kingdom of Christ. This, then, is what is meant by Catholic Action. As the Pope puts it briefly in the same letter: "Catholic Action is nothing other than the participation of the laity in the apostolate of the Hierarchy."

LIVING CHRISTIANITY

Catholic Action, whether the emphasis is placed on the term *Catholic* or on the expression *Action*, is but a logical outcome of our religion. Our Faith is Catholic in the sense that it is for all men and all time, and includes all the teachings of Jesus Christ. It works out into action because it is essentially dynamic. The Catholic religion flows over into action. It demands of its adherents a type of living, of practice, of action, based on the model of its Founder. The imitation of Christ is the highest ideal that it holds up to the individual, and the great law of love of neighbor is the fundamental principle upon which it bases all its solutions of economic and social questions.

Our Lord commanded His Apostles: "Go ye into the whole world, and preach the gospel to every creature" (Mark xvi, 15). The Holy Father addresses a similar mandate to the laity when he summons them to assist the Hierarchy in the apostolate. It is evident that the works of Catholic Action cannot be carried out by the clergy alone. These works are too numerous and all-embracing. Catholic doctrine and Catholic principles of social action will be applied and put into practice only with the unselfish assistance of the Catholic laity.

THE WORKS AND THE WORKERS

Catholic Action may be considered from two points of view. The first examines the works that comprise Catholic Action. The second looks into the personnel engaged in that action. The Holy Father mentions both. He tells us that the works of Catholic Action are "the sum total of all those activities whose principal supporters and promoters are the Catholic laity." In this remark he mentions the personnel but he defines the works still further when he says that Catholic Action is the "participation of the laity in the apostolate of the Hierarchy for the defense of religious and moral principles, for the development of a healthy and beneficent social action under the direction of the ecclesiastical Hierarchy, outside of and above every political party, to restore Catholic life in the family and in society."

The works of Catholic Action are not those of the pastoral ministry, but are all those civic, social, economic, and cultural activities closely related to the spiritual mission of the Church. Thus, for instance, in order to safeguard Christian morals it has been necessary to censor the stage and moving-picture exhibitions. In this, your Federation has played an honorable and important part. No one wishes to stifle the creative genius of the theater or to iron it out into a conventionalized and stiffened pattern. Rather, we would prefer to see it grow as a great artistic expression of the human spirit. However, when the theater, departing from its splendid vocation, becomes a tool for the perversion of Christian morals, then it is time to step in and delete what is offensive. In this censorship the Church employs the Catholic laity, for here clearly is something that they are particularly well equipped to do.

WIDE SCOPE OF WORKS

The scope of Catholic Action is very wide, because, as the Holy Father says, it is designed "for the defense of religious and moral principles, for the development of a healthy and beneficent social action under the direction of the ecclesiastical Hierarchy, over and above every political party, in order that Catholic life may be restored in family and in society." Hence it seeks to apply the principles of Christ to every movement planned to secure human wel-

fare. It is non-political in its aims, because its interests are above all political parties. Rather it is a movement to spread the Kingdom of Christ among men. To advance this Kingdom, Catholic Action enters cultural, intellectual, religious, economic, social, and educational fields. In each of these departments of human activity it has a definite program that breathes the spirit of Christ and is based on the doctrines of the Church.

Among the works that are outstanding and pressing is a campaign of education that will carry Catholic doctrine and practice into every nook and corner of the country. This country is not Catholic; it is pagan in its ideals. It is virgin territory for the army engaged in Catholic Action. This campaign should be waged by word of mouth and example, in the press and on the platform. A well-informed Catholic laity can perform wonders in stamping out ignorance and prejudice. Just to mention one successful organization, we may point to the Laymen's League in Georgia, which, in a few short years, has practically eliminated misstatements that at one time always accompanied mention of the Catholic Church.

MAKING THE CHURCH KNOWN

It is really an elementary and primary duty of a Catholic to be ready at all times to explain the doctrines and practices of the Church to a non-Catholic. Unfortunately some Catholics, who ought to know better, let golden opportunities slip from them. When a question of Catholic doctrine or practice comes up, they seek refuge in silence. They pass off the question by a neutral remark. Possibly they are hiding their own lack of knowledge. This is a distressing situation. The Catholic Faith is so reasonable, so satisfying to the soul, so capable of answering all human questions, so beautiful in its liturgy and art, so human in its tenderness towards mankind, so divine in lifting hearts and minds to God, and so wonderful in its history and influence in the world, that it has an irresistible attraction for all. All her beauty and her marvelously rich treasures will be yours if you only dare to learn and know. Be eager and willing to learn all the beauties of the Catholic Church that you may impart them to others. You will never regret the hours spent in reading about her many-sided interests. This reading will be an intellectual treat for yourselves and at

the same time it will be your answer to the Holy Father's summons.

Of its very nature our Faith tends to action. It is not simply a set of formulas or propositions unrelated to life. The Catholic Faith embraces a group of convictions, a body of Divinely revealed truth that flows over into action and colors our every thought, word, and deed. It explains the home life, the business life, the social life, and the civic life of a Catholic. Since this is true, then, a body of Catholics, and especially Catholic women, must inevitably exert a Catholic influence on their neighborhood and community. This influence will be felt because they are there. However, this influence will first be respected and then accepted, only when that Catholic body is conscious of its power and zealous in explaining what are its principles and beliefs.

Catholic women have a splendid mission in the cultural and intellectual fields. It is through their activity that the Apostolic doctrines the Church teaches will reach into the intellectual and cultural life of the nation and make it Catholic. The Church is in the world and so she must give the world the ideals of her Divine Master. The men and women who are shaping the intellectual and cultural life of the nation scarcely know or understand the Catholic Church. They usually respect the Church. Much that she stands for excites their admiration and interest, but apparently the position of the Church and her teaching on the great questions of the day remain a mystery. Here is an opportunity for Catholic leaders of thought. Here particularly is a field that you can cultivate. As graduates of Catholic institutions of higher learning, naturally you are the leaders upon whom the Church relies. It is incumbent on you, therefore, to speak of the Church on every occasion. If you are to enlist under the banner of Catholic Action, you must enter the breach, you must endeavor to speak the language the intellectual world understands, and be able and willing to state the Catholic attitude on questions of the day.

The outcome of Catholic belief and practice is a distinctive culture. We know that. We point with pride to the achievements of that culture in the Middle Ages. The world still admires and treasures as its greatest inheritance the art, the architecture, and the literature of that glorious period in the history of the Church. We say with truth

that a Catholic civilization produced it. No one can deny the profound influence the Catholic spirit exerted in the Ages of Faith. It is for a resurgence of that spirit the Holy Father is calling when he sounds the rallying cry *Catholic Action*. In our time and age a different spirit predominates, yet it will give way and vanish provided there be capable leaders among the laity who will employ their talents and energies in promoting the cause of Catholic Truth. You are the leaders. From you will come the inspiration and influence that will cause Catholic Action to gain momentum and gather force. Great leaders and geniuses are the products of the culture to which thousands have contributed. Each of us in our own humble way contributes to the best of our ability to that culture. Then from our midst will rise the finest flowering of that culture, other Dantes, Raphaels, and Michelangelos, as they did in times when all Europe was Catholic.

CATHOLIC SOCIAL ACTION

The Holy Father, in speaking of Catholic Action, mentions social action as one of the works in which the laity are largely engaged. By this he means not only the relief of suffering and want, but also all those movements looking to the betterment of the working classes. Here again these works are not directly part of the pastoral ministry but they are closely related to it. They flow from the very teachings of the Church. The Church aids the poor because her Divine Founder did so; she defends the workingman against the greed of soulless employers because her Divine Master gave the example and laid down a strict code of justice and morality for all to follow.

Among the works of Catholic Action, social service occupies an important place. Social service is a modern term for the spiritual and corporal works of mercy. In these beneficent activities the Church stands first. At all times in her history the Church has been active in assisting the poor and in alleviating suffering in its various forms. Today in numerous hospitals, orphan asylums, homes for the aged, in day nurseries, and social-relief agencies, a vast army of Religious and laity are following in the footsteps of Christ, Our Lord. He went about doing good. The Gospels are filled with accounts of His miracles performed for the lame, the crippled, the blind, the deaf, and the sick.

Nor did He stop with mere cures. He always sought the souls of men. This is the spirit of Catholic social work; namely, to link up temporal relief with the far more important work of saving souls.

Hand in hand with any form of social relief goes an attempt at preventive work which endeavors to remove the causes of social distress. The formula for the alleviation of all forms of social distress is social justice and charity. We have that formula in the teachings of Christ:

For I was hungry, and you gave me to eat; I was thirsty, and you gave me to drink; I was a stranger, and you took me in; naked, and you covered me; sick, and you visited me; I was in prison, and you came to me. . . . Amen, I say to you, as long as you did it to one of these my least brethren, you did it to me (Matt. xxv, 35-40).

If the world would but adopt this code, most of the social diseases that afflict it would soon disappear.

To understand Catholic social action we must realize that it is directed primarily for the salvation of immortal souls. Charity urges us to aid the poor, to rescue Catholic children from non-Catholic control, to enter the courts and to offer our services for the instruction of delinquent children, to safeguard the morals of girls, to protest against immoral entertainments, to direct the laborer away from the specious promises of Socialism, to lend support to all agencies for moral and social betterment. It is not merely the bodily welfare of the defective, the delinquent, the immigrant, and the poor that enlists our sympathy. It is the thought of his immortal soul. Many agencies have been established by philanthropic people for all these worthy works. They have been eminently successful in bettering the physical welfare of the unfortunates among whom they work. We would do well to learn their efficient methods and make use of them. But the all-important and outstanding motive in the work of Catholics in this field is the same as that which animated the Divine Master, namely, the salvation of immortal souls.

Besides agencies for the relief of distress, Catholic social action applies the principles of justice and charity to the condition of the working classes. Modern times have witnessed an undreamed-of growth of wealth in the hands of the few who control industry and commerce. This great increase in wealth has been attended by appalling poverty

in the great industrial centers. The greed and rapacity of the captains of industry placed the mass of workers in a position scarcely better than slavery. The Church, while protecting private property and ownership, has protested vigorously against this condition of affairs. Pope Leo XIII first lifted his voice on behalf of the workingman. Each one of his successors has reiterated his stand. By applying Christian principles to the industrial problem, Pope Leo affirmed the right to private property, the rights of workers to a living wage, and to organize to secure their just demands. He outlined the mutual obligations of employer and employe, and pointed out that their interests were best served by cooperation rather than by class war. Further, the Papal program looked to the adjustment of hours of labor so that the worker might have time to practise his religion, and time for recreation and the cultivation of his intellect in accordance with his talent and ability.

This stand on the capital-and-labor problem has exerted a profound change in the world of industry. Men have been brought to the realization of the moral principles of conduct that enter into the contracts between employer and employe. A great many experts have studied the problems of the living wage and have endeavored to apply the principles enunciated by Pope Leo to the settlement of this vexing question. The principles for the solution of the industrial problem have been given by the Popes. Catholic Action requires that we study them, and use all our influence to secure their application.

[The latter part of Father Campion's paper will appear in the next issue of the CATHOLIC MIND.—Ed.]